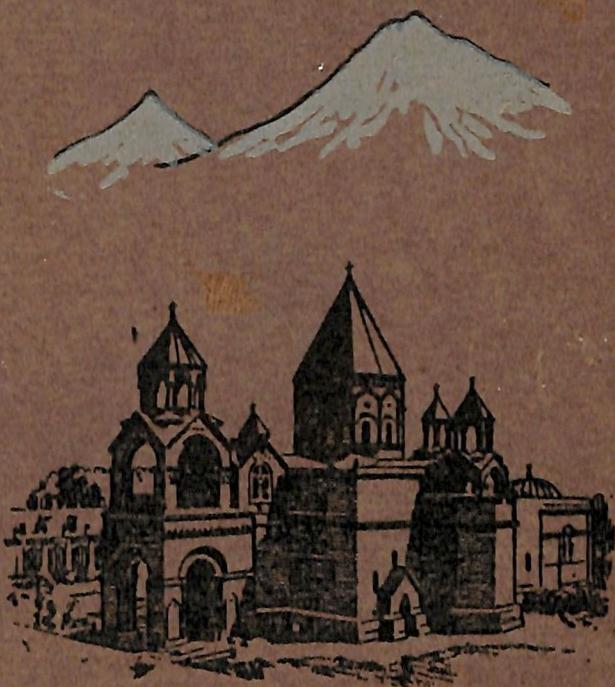


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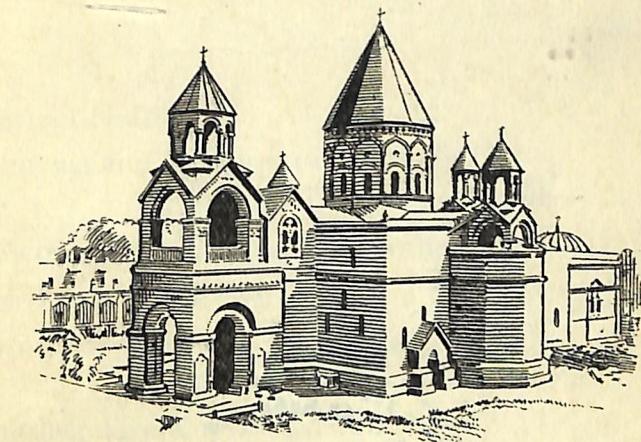
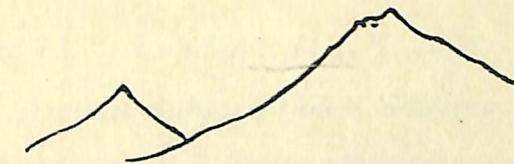
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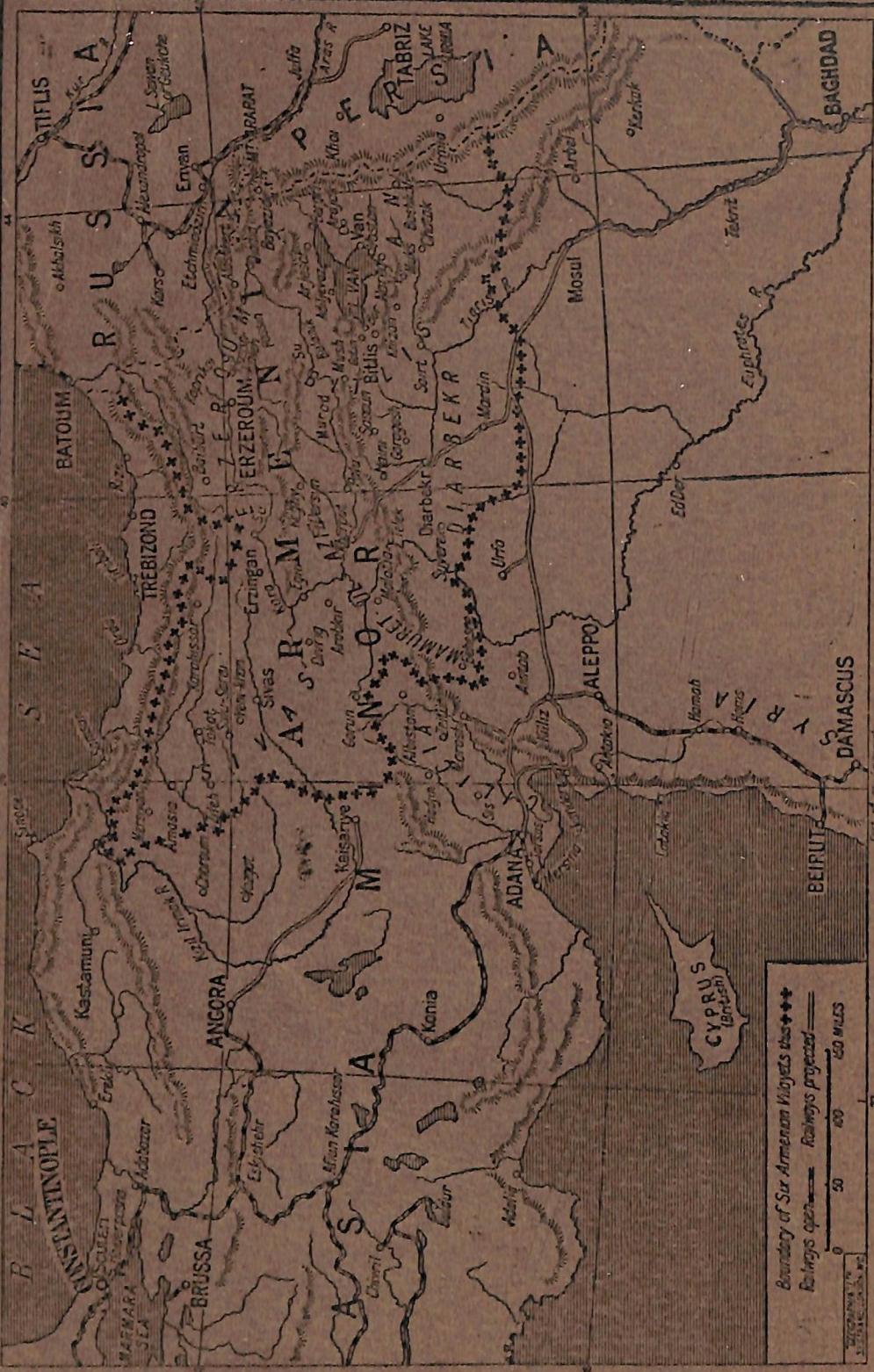
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Current Notes.

The scheme for Armenian Reforms has advanced a considerable step forward by the signing of the contracts of the two Inspectors-General by the Sublime Porte. According to Constantinople reports, this was done on May 24th, and the agreement defines the extent of the jurisdiction and the duties and functions of each Inspector-General; and also makes clear the relationship which is to exist between them and the Porte. Each of these high officials is to be furnished with a staff composed of a Secretary and a Private Secretary, an Armenian and a Kurdish Interpreter, an officer as A.D.C., and five Councillors, one for Civil, Police and Gendarmerie affairs, another for Law and Justice, the third for Education, the fourth for Agriculture, and the fifth for Public Works. To M. Westenenk has been allotted the sector comprising the vilayets of Erzeroum, Sivas and Trebizond, with headquarters at Erzeroum; while Colonel Hoff has within his sector the vilayets of Van, Bitlis, Diarbekir and Kharput, with temporary residence at Bitlis until further arrangements are made.

Colonel Hoff and M. Westenenk, accompanied by Madame Westenenk, left Constantinople on May 25th by the Orient express, after signature of the contracts, in order to go to their homes and settle their private affairs before proceeding on their extended sojourn in the land of their future activities. They are expected to return to Constantinople towards the end of this month, and to start for their respective posts not later than July 5th.

We have also reason to believe that the emoluments of each of these two officials have been fixed at £400 per mensem, with a house allowance of £250 per annum. Furthermore, the officials have been raised to the *Badla* dignity which carries with it the Turkish title of *Bey*, being the next below the highest rank which can be bestowed on a civil official in the Turkish Empire.

With the settlement of these preliminaries a great step has been taken, and we congratulate the Turkish Government for having acted with a promptitude which is foreign to Turkish nature. It is a piece of work well begun, and let us hope that this is a sign that there is a growing sense of wisdom in high quarters at Constantinople with regard to Armenia, which will not allow the saving of this portion of the Empire—nay, of the Empire itself—to be nullified by any further acts of folly. Armenians, too, may be congratulated on having at last obtained for the administration of their native land two experienced and capable European officers with a staff that is certain to be well

chosen, who will see to it that order is maintained, and that security of life and property is ensured to all, irrespective of creed or religion. We must hope that it is the dawn of a bright era, with the words development and progress writ large across it, and Armenians will vie with each other, with every means in their power, to prove the sincerity of their desire for the regeneration of their ancestral home.

We had been led to believe that the promulgation of the Reform Scheme, which was drawn up as far back as February last, and signed by Russia and Germany on the one part as representing the Powers, and by Turkey on the other part, would take place as soon as it was possible to incorporate in it the names of the Inspectors-General and their detailed functions. This latter condition has now been fulfilled, but the diplomatic document still remains secret. The general outlines of the document have been public property for some time, but there is always a satisfaction in seeing solemn public agreements in black and white. A little of the promptitude which Turkey has shown in settling with the Inspectors-General might also be extended now to the publication of this document. Can there be any hitch somewhere?

Though we have expressed unfeigned joy in the preliminaries for the settlement of the Armenian problem, we cannot disguise our disquietude over the breach which now exists between Greece and Turkey. Here we have again the madness of Turkey displaying itself to the full as it did with Armenians. The dumping of refugees on the coast towns of Asia Minor, the dispossessing the Greeks of their houses and lands, the wholesale emigration of the latter and their fears of massacre are but due to a repetition of acts of folly which were committed against the Armenians. Brutality of the Middle Ages and race extermination are not acts which will be tolerated in the twentieth century, and it behoves Turkey to come to terms quickly with her adversary, and to adopt the maxim "live, and let live," otherwise there must come the day of reckoning; for surely there is a Nemesis which sooner or later will exact her retributive justice. For our part, we feel that peace and security in Armenia must go hand in hand with similar conditions in the rest of the Turkish Empire, and we can but hope that the grave and critical situation now existing will react in no way on the bright prospects which have opened out for the Eastern Vilayets.

We welcome the appearance of *Travel and Politics in Armenia*, by Mr. Noel Buxton, M.P., and the Rev. Harold Buxton, published by Smith, Elder & Co. The book has a valuable Introduction by the Right Honourable Viscount Bryce, and an interesting digest of Armenian History and Culture by Mr. Aram Raffi, which will be useful

to the multitude of readers in this country who have yet to learn to discriminate between an Armenian, a Kurd and a Turk. The book is the outcome of travel during last autumn in Russian, Persian and Turkish Armenia by the two brothers Buxton, a name which stands for all that is good in reforming zeal—indeed, the name of Noel Buxton will always be cherished by the small nations of the Balkans for his untiring efforts on their behalf.

We command to notice his political views with regard to the solution of the Armenian Question. He is distinctly in favour of a Russian occupation, but can this come about without a general conflagration? A settlement must ultimately be forced through the conflicting interests of Russia and Germany in Asia Minor; in the meantime, paradoxical as it may seem, these two Powers, with antagonistic interests, have been the prime movers among the Powers in securing the introduction of reforms so as to produce a pacified Armenia. The future is in the lap of the gods, and much depends now on the attitude and earnestness of the Turks in prosecuting those reforms.

The more light that is thrown by the travels of such men, the nearer these dark corners of the earth are brought home to us, and the better the prospects of educating public opinion with regard to them. In the words of Lord Bryce in his Introduction: "Whoever reads what they have written will recognise both the care they have taken to collect and present the real facts of the case and also the temperate and reasonable spirit in which they handle the questions involved."

Out of several reviews of this work which have appeared, we select for reproduction in our Literary Section the one from the Literary Supplement of *The Times* of June 11th.

✓ We drew attention last month to the concert that was to be given at the Grafton Galleries by Miss Mannig Koran, a talented Armenian artiste. This took place on June 11th under distinguished patronage, and in spite of the hour, 5 o'clock, being somewhat inconvenient, the Hall was packed with a smart and fashionable audience, who knew the treat that was in store for them. By the originality and beauty of her selections and her exquisite rendering, Miss Koran took by storm the hearts of her listeners. With her beautiful bird-like voice she rang the changes on songs in five different languages, including some Armenian folk-songs. The Rubaiyat of Omar Khayyam, with alternate song by Miss Koran and recitation by Miss Joan Saxby was a thing to be remembered; while in the delightful old songs "Jeunes Fillettes" and "Pétronille," her readings were full of vivacity and charm. Miss Koran was fortunate in having the rare skill of her several accompanists on piano, violin and violoncello. It was altogether an attractive piece of work, on which we congratulate the artiste.

Another Armenian artiste, Miss Alexia Bassian, also gave a concert this month in the large Queen's Hall, where she had the co-operation of Herr Kreisler and Miss Adelina de Lara. Miss Bassian's reputation as a vocalist is great, but it was somewhat ambitious of her to venture on the large Queen's Hall, which was better suited for the conquests of Herr Kreisler. She made, however, a marked effect by her beautifully clear diction, especially in such songs as Ferrari's "J'ai voulu ce matin" and Debussy's "La chevelure."

While on the subject of music, it will be of interest to our readers to know something of the doings of the International Musical Society, which recently held its meeting in Paris. At this gathering the French hosts gave a complete survey of French Church music from the early Middle Ages to the present day. Owing to the presence of Father Komitas, the distinguished Armenian musician, opportunity was taken on June 6th of introducing to the meeting the music of the Armenian Church. Here is a description of it by *The Times* correspondent:—

"On Saturday evening the members of the congress were invited to hear Vespers at the Armenian church in the Rue Jean Goujon, and those who went there will not easily forget the strange impression of this curious and interesting rite. The body of the church was filled with a congregation of all nationalities, somewhat embarrassed to know when to stand or sit during a service of which *Alleluia* and *Amen* were the only intelligible words. Behind the choir-rail was a different world—the officiating clergy, picturesque Oriental figures with black cowl over their heads, and a choir consisting of three women and two men, all dressed in long red robes embroidered with gold. The main part of the service was entrusted to Father Komitas, who is a most accomplished singer, with a beautiful voice. The music of the choir belonged to a period before the use of harmony; but whilst one voice carried on a long and florid chant, the others held the keynote and generally its fifth as a drone, the melody being sung sometimes by the men, sometimes by the women."

On the following Monday, Mlle. Babaian, another Armenian artiste, took part in their doings, which is thus described by the same correspondent:—

"A daring experiment was carried out on Monday at the Sainte Chapelle, when a programme of primitive French composers, arranged by M. Gastoué, was sung by the choir of St. François Xavier under the direction of M. Drees. Three types of music were illustrated, the

late Gregorian style of the 11th century, the *ars antiqua* of Pérotin and the Trouvères (12th and 13th centuries) and the *ars nova* of the 14th and early 15th centuries, represented by Dufay, Tapissier, and others. It is a period about which many learned writers have been quarrelling. M. Gastoué's interpretations were sometimes open to criticism, especially the rather modern accompaniments to some beautiful solos admirably sung by Mlle. Babaian, the leader of the Armenian church choir. But the harsh and awkward harmonies of the choral music were indeed medieval, and it was interesting to hear these works rendered with so much conviction and force. The Mass, made up from pieces in the library of the Cathedral of Apt, representing the later period, was a thing of real beauty."

We have been asked to draw the attention of our readers to the birth of a new Society whose interests will lie in affairs Armenian. It is to be known as *The Armenian Society*, though it is not, as its name might lead one to infer, a society of Armenians. Indeed, we understand that Armenians are not eligible for joining its ranks, nor can they be responsible in any way for its formation, its policy, or its finances.

Judging by information at our disposal, the Society has been constituted at the spontaneous desire of certain friends and sympathisers of Armenia, who feel that the interests of that unhappy land have been kept too much in the background, and that it is desirable that a larger public should realise the necessity of meeting, through personal and social efforts, the obligations which are justly due to our nation.

The new Society will undertake—

- (i) the discussion of questions relating to Armenia;
- (ii) the diffusion of knowledge about Armenia;
- (iii) the study of Armenian History, Art and Literature.

Moreover, the Society is to keep clear of party politics and sectarianism. It is, in fact, designed so as not to overlap the work of other existing bodies. Whereas the British Armenia Committee is purely political, and the "Friends of Armenia" take up the humanitarian side of the question, we might designate the aims of this new Society to be "educative," to the extent that a wider interest should be worked up in aid of a people and a country that deserve more of such interest from the British public than they have yet obtained.

If we are right in our surmise, then we feel sure that the Society will supply an educative want, which will assist in dispelling lethargy and removing prejudices where such should never have existed. We wish, therefore, this new Society every success, and we shall watch

with interest and the best of wishes its operations. Its Hon. Secretary is Miss E. J. Robinson, of 35a, Elsham Road, Kensington, W., who will be glad to supply all information. She is supported in the formation of the Society by two other energetic organisers, Messrs. F. G. Threadgold and A. E. Wilson.

Our deep condolences go to Prof. J. Rendel Harris on his irreparable loss. He and his wife have always been numbered among the best friends of Armenia, and we cannot do better than to quote in full the following touching tribute, which we take from *The Times* of June 5th :—

Of Mrs. Rendel Harris, wife of Dr. James Rendel Harris, who died at her residence at Selly Oak, Birmingham, Mrs. Agnes Smith Lewis, the distinguished palaeographer, writes :

"Helen Balkwill, wife of a distinguished Cambridge theologian, came of a family who have been leaders in the Society of Friends for several generations. Her remarkable powers, both as a preacher and as a platform speaker, were early recognized, and she was sent more than once as a delegate of the Society to the United States to inspect their religious and philanthropic institutions in the New World. In 1880 she was married to Dr. Rendel Harris, then a Fellow of Clare College, and returned to the United States with him in 1882, when he was appointed to a post in Johns Hopkins University, Baltimore.

"In 1896 they together undertook the journey which has made their names a household word in Armenia. The sufferings of the people during the massacres of 1895 entered into her soul. She founded orphanages, hospitals, and schools, and the Helen Harris Home, which will be a lasting memorial to her. In the following year she undertook a winter journey to St. Petersburg, and succeeded in laying the case of the Armenians before more than one member of the Imperial Family.

"At the beginning of the century she went to South Africa, again as a Quaker delegate, to the British concentration camps, of which she had till then strongly disapproved, as being founded on 'methods of barbarism.' She went out, in fact, a pro-Boer, but the real greatness of her character revealed itself; for on her return she had the courage to own that she had been mistaken, and that the British Generals had done all that was humanly possible in trying circumstances to promote the welfare and comfort of the fugitive Boer families. Mrs. Harris leaves no children; but her memory will be an abiding inspiration to many whom she fed, nursed, or guided into the way of righteousness on four of the world's great continents."

Armenia and the Russian Standpoint.

M. Paul Milioukof, the leader of the constitutionalist-democratic party in Russia and a member of the Duma, has made the study of the Armenian Question his own, and we are indebted to him for his efforts in championing the cause of Armenian emancipation before his own people. It was in November last that his prominent figure was to be seen at the International Conference in Paris for the discussion of this very question and he delivered there one of the most striking addresses of any uttered by the delegates. Recent developments of the question induced him to give a lecture on the subject at Moscow some two months ago, which was listened to by a very large audience. As the subject is one of special interest to ourselves, and it is well to know what a Russian of M. Milioukof's eminence has to say, we reproduce below a translation from the Russian papers of the substance of the lecture in question :

ARMENIANS IN TURKEY AND THE POLICY OF THE GREAT POWERS.

This question might seem a little too special for The Russian Society. What interest have we in it, and why should we trouble ourselves about it? Why has the Armenian question become of deep and present interest? To obtain an answer to these questions, we must make a retrospect of recent happenings. Formerly it was a question of remote interest and purely Turkish. It was the Macedonian question that absorbed the attention of Europe, and which threatened to involve her in a great war. What was the attitude of the Powers towards the situation in Macedonia? They were in no way alarmed. They quietly awaited the sequence of events. The Ottoman Empire which had already passed through so many crises, would survive even this one. But that which now concerned the public mind was the regeneration of Turkey, and the reorganisation of her army by Germany. Europe had taken note of the deep causes that had been at work to sap and to unsettle that powerful empire of former times. The question of the future settlement of Turkey has become one of vital importance; and at the same time the question of Syria and of Armenia will have to be reopened afresh.

This settlement has remained a concern of the future. It was understood that it would be accomplished peacefully; and there happened to be nothing alarming for the moment. Germany contemplated paving the way for the solution of the problem by constructing her railway and by extending her markets. But all at once the rivalries of the Powers took a vigorous and sudden turn; and in the course of a few months the aspect of the question changed considerably. Indeed, they no longer talked of the partition of Turkey and of her Asiatic territories; they began to discuss the question of creating

"spheres of influence" in view of future partition. France, Italy, Russia were all eager to prepare the ground for their future acquisitions ; and by this hasty move they have stumbled against the Armenian Question.

Why is it a question of moment ? The territory occupied ethnographically by the Armenians has no right to be settled as forming a unit. The six Armenian vilayets are comprised within the sphere of Russian influence. But already this right is being contested in the south and in the west. A section of Armenians inhabiting Cilicia, with Adana as the principal town, are dispersed along the sea-board of the Mediterranean ; and this territory is outside the Russian sphere. We must also take into consideration the great part that is played by the Armenian element, both in the furtherance of culture, and in their capacity for commercial enterprise, undertaking, as they do, long journeys and constituting themselves into a widely dispersed body.

Already in 1898, the German writer, Paul Rohrbach, at the time of his travels through Armenia, placed on record the intermediary part which was played by the Armenian population. He declared at the same time the fact that a considerable portion of this population had a decided leaning towards Russia. And Rohrbach recommended this latter Power to follow a sound policy, tempered with justice, towards the Armenians, with a view to standing by them and encouraging them to a closer connection with the Russians. As we shall see, this Pan-German patriot is to-day a resolute opponent of that sound and wise policy which he previously recommended.

It was at this period that the rule of Galitzin pursued its course of rigour against the Armenians in the Caucasus. The motive for this anti-Armenian policy was the legend that Greater Armenia stretched as far as the river Don. A special commission was appointed to make an inquiry in Russian Armenia ; and that commission failed to discover anything to confirm this absurd story. Nevertheless it continued to be believed in St. Petersburg down to the year 1903. Events, however, took their course, and a change was produced in the Armenian policy of Russia.

After the successful war of 1877, Russia, by the 16th article of the Treaty of San Stefano, stipulated that the Porte should introduce reforms in Armenia. The Turks agreed to the provision, and Russia would have compelled them to fulfil it. England, however, appeared on the scene and set herself against the Russian scheme. Germany was at this time indifferent to the Eastern Question. At the Congress of Berlin, Lord Salisbury, in order to paralyse the efforts of Russia, caused the Treaty of San Stefano to be altered. It became the duty of all the Great Powers to watch the execution of the reforms in Armenia. At the same time, by a special convention, England obtained the island of Cyprus and guaranteed the integrity of the Ottoman Empire ; the English Government formally declaring to the Turks that they would not permit an exclusive intervention on the part of Russia towards the solution of the Armenian Question.

The engagements made by the Porte were too ambiguous, and had not a shadow of connection with the execution of reforms. England, through the agency of her consuls, was kept perfectly informed of the persecutions and outrages of all kinds that Kurds and Turks inflicted on Armenians. These consular reports were printed and published every year. The Ambassadors of the six Powers presented to the Porte a categorical note. The Porte turned a deaf ear—and she had her reasons ! England held her peace

* * * * *

What were the events that led Europe into this lethargy ? The massacres of 1895-96 ? No ! Europe had given her sanction to the work of the Red Sultan. The consular reports proved in detail that these massacres were organised by the Sultan himself. And yet, the Powers persisted in their inactivity ! In the past it was England that had thwarted Russian action—now it was Russia that opposed English action. England declared that it was for Russia to occupy herself with Armenian reforms as the representative of Europe ; but Russia consistently stood firm in her hostile attitude with regard to Armenians. The idea of Armenian autonomy alarmed her. The English Cabinet made concessions at St. Petersburg—it only asked for the nomination of a Christian Governor-General to be at the head of the administration in Turkish Armenia. This scheme was adopted (the Memorandum of 1895), but it was always to the Red Sultan that the work of reforms was entrusted—and we know how it was carried out.

The Hamidian atrocities let loose a storm of protest in Europe, especially in England. The speeches of Gladstone at Chester exhorted England and Europe to take decisive measures. The Grand Old Man formulated three essential conditions for the solution of the Armenian problem :—

- (i) Moderation in the demands, and being satisfied with a minimum.
- (ii) Distrust in Turkish promises.
- (iii) Refusal to relax "coercive measures."

The advice of Gladstone was followed to the letter, and it was upon these formulae that the project of reforms of which we have spoken was based.

* * * * *

At two periods then it would have been possible to attain for the Armenians in Turkey an amelioration of their condition, in 1878 and in 1895 ; but the rivalry of the Powers was an obstacle. In 1878 Russia wished to carry out the Armenian reforms and England prevented her. In 1895 it was England that demanded the same reforms, and it was Russia that opposed them.

Now comes the third opportunity. Russia once more wishes for reforms, the dark times of the Galitzin rule having passed, never to return ; and England not only does not seek to oppose her, but declares

on the contrary, that she too will assist in the realization of these Armenian reforms. The English no longer fear an invasion of India, to which there has already been allotted a "scientific frontier." But at this point Germany comes on the scene, not that she does not wish for reforms, but her sole desire is that Russia alone should not be charged with the execution of them.

Germany has entered a bit late into the arena of competition in Asia Minor. All the markets are already occupied, and Germans have the least advantageous colonies. She had Morocco, but France has wrested it from her. There remains *Mesopotamia*. Germany can no longer divest herself of interest in the Armenian question, since she has full determination to establish herself in Asia. That is the new international position in this question, which is now in its third, and perhaps the last phase of its development. The Germans expect to have an active share in the solution of the Armenian problem, and this is what Paul Rohrbach suggests : "The Armenian population," he says, "is an oasis in the midst of a Mussulman desert ; and as an element of culture, she promotes the circulation of the life-blood of the State." Hence the German writer proceeds to lay down that the mass of the Armenian population should emigrate from their native land and establish itself along the length of the Baghdad Railway, occupying those sparsely inhabited and wild regions which constitute the German sphere of influence !

* * * * *

In 1908, when the Constitution came, there came also great joy and great hope to the Armenians of Turkey. But . . . the "Young Turks" turned out to be grim centralists who were preaching the Ottomanisation of all the people of the Empire. There were many *malcontents* in Asia Minor. The Mussulman population had become accustomed to lording over the Armenians, like a swarm of bees that are in the habit of drawing their honey, when and how they desire, from the Armenian hive. The new order of things was not much better than what existed under the Old Turks. There were among the Armenians judges, deputies, officials, who made their voices heard at Stamboul. The followers of the old régime even viewed with indignation the theatrical representations of the Armenians. They thought that *Hamlet* was an Armenian work, and the dialogue between Hamlet and the ghost of his father they interpreted as the conversation of the actor with the kings of Armenia, who had been dead for centuries.

And in 1909 we saw the counter-revolution. Abdul Hamid seemed for a moment to be victorious, and it was only a few weeks after that he was vanquished by the army of the "Young Turks." As a result of this—the butcheries of Adana ! During the first days, it was no longer a massacre of Armenians, but a terrible shock of the two elements—Mussulman and Christian—a war in which the two adversaries were equally strong. For the Armenians had profited by their brief spell of constitutional liberty, which was spent not only in

their occupation in theatrical representations. But soon bands of "Young Turks" arrived on the scene of action. They took away all arms from the Armenian population, but the Mussulmans were permitted to retain theirs. Then there began a universal massacre ; and there was no doubt that the power of the "Young Turk" itself made common cause with the murderers. Armenians were the most faithful allies of the Young Turk. Once more they found themselves cruelly deceived ; and they feel that it is impossible for them to live in Turkey in peace and security as citizens. And hence it is that their attention is turned towards Russia

* * * * *

The war of 1912 hastened the march of events. The mission of General Liman von Sanders shows that Germany is anxious to forestall her policy in Turkey. To command the armed Turkish forces at the moment of the collapse of the Empire is to usurp the empire itself. This fact should bring about an energetic line of action on the part of Russia in Turkish Armenia. The Government of St. Petersburg took the initiative in Armenian reforms and occupied itself actively in elaborating a reform scheme. Russia, by her action, addressed herself to the Armenian community and asked of it to explain the desires of the nation.

France was ready to support and to follow her ally. England, the opponent of old, having become a friend, has shown a reserved attitude, owing to the fact that she has a host of Mussulman subjects. England first proposed that the Turks themselves should be entrusted with the reforms ; but then the question took a serious turn, and she no longer put any obstacles in the way. The chief opposition came from the side of Germany. Von Wangenheim thought that it was dangerous to allow the Russians to be engaged with reforms in Armenia, and at every step when a scheme was to be worked out, she brought into play her categorical veto.

The Armenian Catholicos had deputed Nubar Pasha to Europe. Being neither from Asia Minor nor from the Caucasus, Nubar Pasha has shown himself a neutral ; at the same time he has brought to bear on the subject great diplomatic experience. He has, indeed, succeeded in dragging the question out of its death throes. He travelled through Europe, from Berlin to Constantinople, in order to give a guiding hand to the negotiations. To the Turks he said : You hold on to the integrity of the Empire. But you must know that the perpetual anarchy that prevails there must sooner or later lead to the intervention of Russia. Reforms alone can even now save the Empire. Besides, these reforms will not only be for Armenians, who only constitute 41 per cent. of the total population, but for all races inhabiting the Armenian territory. To the Germans he said : The Armenians aspire to Russian domination—they desire annexation. On the first oppor-

tunity Russia is able to occupy Turkish Armenia without so much as encountering a resisting force. Then replace Russian control by a European control, and by that means you will enfeeble the influence of Russia.

* * * * *

The efforts of Nubar Pasha have done much towards the recent progress of the Armenian question, but, to be sure, it was above all the consciousness of an approaching crisis that acted as a break on the resistance of European diplomacy, with the result that the Russian proposal was finally adopted, though with strong restrictions.

Viscount Bryce's Message to Armenians.

Better known under his old and simple name, James Bryce will ever remain a name to conjure with wherever Armenians congregate. Do they not remember that more than three decades ago he championed their cause by the side of the redoubtable Gladstone? Do they not cherish most grateful memories of his sympathy, which has continued ever fresh; his kindly counsel which ever flows from his generous soul? And are they not thankful now for his optimistic allusions to a future that is in store for their distracted race? With his love for the Orient, Viscount Bryce has recently undertaken a journey to Palestine; and it was on his return from this tour that he stopped at Beirut, where the opportunity was taken by the Armenian students of the American Medical College there to ask for an interview and to welcome him with an address.

Lord Bryce delivered himself as follows to the Armenian students:

It gives me infinite pleasure whenever I find myself at a meeting of Armenians. The last time that I was among Armenians was in California. There I found a colony of about five thousand working men, who had by their indefatigable labours converted that region into a cultivated and a prosperous country. Wherever one goes, whether to India, or to the desolate tracts of Africa, one comes across Armenian colonists who are marked out for their labour, their energy and their solidarity.

With a view to ascending the heights of your magnificent Ararat, I went to Armenia in 1881, where for the first time I became acquainted with the descendants of Aram. Since then I have come to know distinguished Armenian personalities, and I have received letters from your writers, from your patriots who have exerted such great efforts and evinced so great a devotion to the cause of their people.

Your nation is one of the most ancient and one of the most interesting among the nations of the world. You have a history of thirty centuries and a national literature which, with its golden age, is destined to hold its own honourable place among international literatures. You have given to the world great geniuses, of whom Moses of Khorène stands pre-eminent. It is a matter of regret to me

that I am ignorant of the versatile Armenian language, but I have read translations of your daily papers and magazines, and choice selections in English and French from your literature. I have, besides, had the good fortune to visit your noble St. Lazare at Venice, where Lord Byron lived in the midst of your Mechitarist Fathers. It is a privilege, gentlemen, to belong to a nation like yours. With a history of 3,000 years, and a literature of 1,500 years, your nation has produced heroes with fighting reputations, such as Tiridates and Tigranes, whose deeds will remain immortal for their struggles in defending their fatherland against foreign invasions. In Christian martyrology, there has been nothing more pathetic than the martyrdom of Armenians in 1895, and I believe that the memory of those notable martyrs will ever be respected among us in the West.

You have devoted friends among the English, who are sympathetically watching the evolution of your people, in the full hope that you will preserve, unshaken and intact, your national traditions; and that you will develop your national literature. Take courage and be full of hope, for a brilliant future is awaiting you. You, students, you are indeed fortunate in getting your instruction in such an institution as this and in Robert College, where you come in touch with the very springs of western culture. I am deeply optimistic of what concerns the future of your nation, not because you have produced powerful individualities in the domain of commerce and industry, but because you have shone in every domain of social activity, and have produced lawyers, doctors and statesmen, whose level of moral and intellectual greatness equals that of some of the greatest Europeans. Your supreme duty is to try and remove those deplorable religious differences which divide and enfeeble your race. How pleased I was to hear that the Gregorian Armenians, who constitute so large a majority of the nation, had recently seen the wisdom of inviting their Protestant brethren to combine in action in order that all might benefit jointly from the privileges bestowed by the Armenian Constitution of 1863! And in response to this generous offer, the ready acceptance of it by the Protestant Armenians has given me infinite pleasure.

Allow me, gentlemen, to appeal to you as a sincere friend. You, who are the intellectual pioneers of the Armenia of to-morrow, educate and encourage your people; tell your brave compatriots of Sivas, of Bitlis, of Adana, and of Aintab; tell those heroic warriors who have kept afloat the honour of your country, tell the indomitable sons of the mountain, the Zeitounlis, yes! tell all the people of Armenia, that a brilliant future is awaiting them!

Whether it be in Egypt or in Turkey, whether it be in Russia or in Persia, you have had your compatriots figuring among the highest dignitaries of the State, men who have, by their wise administration, rendered eminent services to those countries and have secured to themselves undying glory.

All these considerations, gentlemen, give me the right to assert that you have before you a glorious future.

* * * * *

At the close of this spirited address, a deputation of Armenian students of the University of Beirut waited on the distinguished traveller to ask his opinion on the new Armenian Reforms scheme.

Lord Bryce is reported to have expressed himself to the effect that England desires to see the reforms carried out as soon as possible, but that their success and the method of putting them into execution depend on the co-operation of the Powers.

He further emphasised the point that any revolutionary action on the part of Armenians at this juncture would be quite inopportune. His advice was to unite all their national forces for the purpose of meeting all emergencies, from whatever quarter they may come. He also strongly urged Armenians not to emigrate. Though, he said, Armenian colonies in the United States were thoroughly patriotic, and had never been sparing of their moral and financial support to their brethren at home, it was, nevertheless, incumbent on them here to stay and work at home—they should cling to their mother-country, otherwise Armenia would be reduced to a desert.

And it was especially inspiring to them to feel that Russia, which for fifteen years had been an uncompromising opponent of Armenian reforms, had now assumed an entirely favourable attitude. And what did they think of this new Russian tendency? There could be no doubt that the only explanation of this Armenophil tendency was a sincere desire on the part of the Russian Government to benefit the Armenians.

Lord Bryce brought this most interesting interview to a close by saying: "You have, however, every reason for being optimistic and for being inspired with hope—but do not allow yourselves to be over-buoyed with hope."

Kurdish Sense of "Honour."

To the Editor of "Ararat."

SIR,

I have read with much interest Miss Scatcherd's article on "The Armenian Question" in your issue of last April. What I would like to draw attention to in this letter is her interesting conversation in Paris with a Kurdish officer, which she quotes. For the sake of convenience I will reproduce here in full the portion to which my remarks apply:

Last November, in Paris, I met a young infantry Lieutenant of Kurdish origin, belonging to the family of Salaheddine Eyoubi.

He told me that the Kurds could never admit the Armenians to political, administrative, and judicial equality.

"We can die, mademoiselle," he said, "but we cannot submit to dishonour. Kurdistan is really our country. The Armenians have only taken refuge with us. Lately they have been infected by some young and ambitious Armenians, poisoned with Occidental ideas. The general Armenian public treats us with respect, but occasionally gets incited by these intriguers to make disturbances. Often the trouble is due to Russian Armenian reactionaries, instigated by the Russian Government."

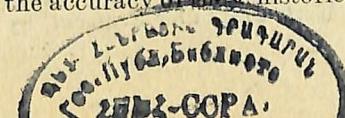
And autonomy in Armenia is impossible. The *amour propre* of Kurds and Mohammedans would never suffer them to sink to the level of their humble slaves of yesterday. As I said before, we could not survive dishonour, and we do not dread death.

I have to thank Miss Scatcherd most sincerely for affording us such an opportunity for discussing from a wider standpoint some issues raised by the statements of the Kurdish officer. It may, perhaps, be said that the statements, on account of their inherent absurdity, are better ignored; but as they are characteristic of the mental attitude of Mohammedans in general towards Christians, it would be well to attempt an analysis of them from the point of view of the victim, in this case the Armenian.

In the first place we must record some doubt as to the historical knowledge possessed by the officer in question, in regard to the ethnical composition and the racial relationships existing in the country of which he speaks. He refers to it as Kurdistan, and belonging to the Kurds, and asserts that Armenians have flocked to it as to a haven of refuge. Now, all claims to the existence of a national entity, either as a civilising factor or as a racial unit, can only be justified on historical evidence; and as Kurds are without a literature, nay, even without an alphabet, we have no direct evidence from Kurds themselves as to what they are, or where a Kurdistan exists. For all such evidence we must search the records of foreign historians.

As far back as the sixth century B.C., Xenophon, when retreating through Armenia towards the Black Sea with The Ten Thousand, after fighting the Persians in the valley of the Euphrates, records in his *Anabasis* that a race called the Karduchi (supposed to be the modern Kurds) harassed them much by rolling down on the troops blocks of stone from their mountain fastnesses. Marco Polo, an Italian traveller in the twelfth century, asserts that the chief delight of the Kurd was to plunder merchants; while other mediaeval writers, and travellers and historians down to the present day, have laid stress on his lawlessness and barbarity. We thus see that changing times through the centuries have not affected the Kurdish character.

On the other hand, thanks to an almost unbroken succession of Armenian historians, we can trace from the fourth century onwards, the expansion or diminution of the Armenian kingdom, or principalities; and the accuracy of these historical data has been corroborated



in olden times by Roman historians, and in mediæval and modern times from other sources. Historical evidence may, therefore, be said to be complete that the region which is bordered by the southern slopes of the Caucasian range on the north, by Asia Minor in the west, by Mesopotamia in the south, and by Persia in the east, is the real cradle of the Armenian race, and their country in historical and modern times; and though it has, times without number, been overrun by savage hordes like the Tartars and Turks, the indigenous population, namely the Armenians, still hold their own in spite of all attempts at extermination or forcible conversion. And these people will yet attain to their birthright through the inevitable agency of their moral and economic superiority, which no Turkish or Kurdish political device will be able to prevent in the long run. To ignore, or to pretend to ignore, the signs of the times, and the due fulfilment of such a destiny, must be left to Turkish politicians, or to a "young Kurd."

The officer in question said that the Kurds could never admit the Armenians to political, administrative and judicial equality. We may tell him at once that Armenians will in future have that equality through forces which are beyond the control of Kurdish power. The Armenian vilayets may remain under Turkish rule, if thorough administrative reforms are carried out and all barriers of Moslem privileges broken down; and if full scope is given to the economic development of the country. The most competent authorities know that under such fair and equal conditions the Kurd will be swamped in the sea of economic competition; and it is here that the question of superiority between Kurd and Armenian will be tested.

"We can die, mademoiselle, but we cannot submit to dishonour." One is apt to smile at a Kurd referring to his sense of honour; and our thoughts conjure up a long succession of Kurdish chiefs down to the Bedr Khans in Bohtan at the present day, who have grown rich, not by honest labour, but by booty gained by robbery, murder and brigandage. Their history, indeed, is one unbroken line of crime, not only against Christians, but also against helpless Moslems; and we must be pardoned if we do not subscribe to the conceptions of honour which the young officer applies to the attributes of his race. Besides, what about Kurdish bravery on the battle-field, which is the right place for him to vindicate Kurdish honour, and not in a Paris or London salon? We have only to refer to the reports of European War Correspondents to know how Kurdish and Turkish officers behaved before Kirk Kilissé and Lulé Burgas (*). There it was a case of *sauve qui peut* in the face of Bulgarians, whom they refused also to admit, not so very long ago, to equality. Brave words should be followed by brave deeds, if the world is to take them at their true value.

Consular Reports published in Blue Books and *Livres Jaunes* do not often meet the public gaze; but those who care to look into

them will find special emphasis laid on the cowardly conduct of Kurds in particular cases. Between the years 1894 and 1908 many encounters took place between bands of Armenian revolutionaries and Turkish soldiers and gendarmes in various parts of Armenia. The Turkish soldiers were, as a rule, followed by hundreds of "honourable" Kurds, whose sole duty consisted in butchering helpless women and children, and in robbing the neighbourhood where fighting took place. In illustration, one case may be cited, which came under the present writer's personal cognisance. He was witness to an encounter near Mush in the spring of 1907. An Armenian band, thirty strong, under the leadership of one Kevork, a well-known revolutionary leader, was surprised on the banks of the eastern Euphrates by a body of 2,500 Turkish regulars and Hamidieh Kurds of the Jibran and Hasanian tribes, as "brave" and "honourable" as all other Kurds. The Armenians entrenched themselves in improvised positions in Soluk, a village near Mush, and kept this force at bay for six hours, losing their leader, Kevork; while the opposing force lost the Turkish major commanding and fifteen soldiers. After sunset, however, the Armenians managed to break through the ranks of their adversaries; but the "honourable" Kurds in the force, who had not ceased to commit depredations on the neighbouring population, now descended on the defenceless villages and committed horrors which defy description. Again, in the Blue Book published by the British Foreign Office in 1904, relating to Armenian affairs, there will be found characteristic examples of Kurdish "honour" in the behaviour of Kurds towards the helpless Armenian population after the Sassoun rebellion was at an end; though they always carefully avoided meeting the real fighting Armenian bands under Antranig.

In the eyes of a Kurd—such an one as forms the subject of our remarks—those who take him at his real social and moral value, are reckoned as being "poisoned with occidental ideas." The unmistakable fact remains that the imbibing of these occidental ideas by Armenians has marked an era of national self-consciousness, and therefore the beginning of the end of all self-assumed privileges of the Kurds. It is a fallacy, too, to say, as he does, that the Armenian public treats the Kurd with respect. There is sufficient reason for believing the exact contrary. There are, undoubtedly, individual Kurds who deserve and obtain respect; but fear, actuated by a defenceless position, can hardly engender respect for a race that has been reared on traditions of lawlessness and crime.

A further statement of the Kurdish Lieutenant that goes to prove his ignorance of contemporary events is, that Russian Armenians are reactionaries instigated by the Russian Government. He would have been more cautious and reserved in his views had he but known of the happenings in the Caucasus from 1903 to 1906, that is, from the time of the confiscation of the Armenian Church property in June, 1903, until the restitution of the same by Russia.

* *With the Turks in Thrace*, by E. Ashmead Bartlett, War Correspondent of the "Daily Telegraph"; see pages 89-90, 179-181, etc. Also *The Adventure of War: With Cross and Crescent*, by P. Gibbs and B. Grant.

"The *amour propre* of Kurds and Mohammedans would never suffer them to sink to the level of their humble slaves of yesterday," said the Kurdish officer to Miss Scatcherd. History, however, affords ample evidence that no religious community submits with a greater fatalism to adversity than do the Mohammedans. Only the last two years have shown that those of them, who chose to remain in the occupied territories, have "sunk to the level" of Bulgarians, Servians and Greeks, who were their humble slaves of yesterday; and this submission is carried out with an unexampled meekness which is peculiarly their own. They bless Allah for all that has happened—once Kismet wills it, there can be no way out.

All this, however, is past history, brought forward as illustrative argument. At present it matters little whether the country we are dealing with is Armenia or Kurdistan; but what is needed is sincere co-operation among the component elements of all races and religions. The leaders of the Turks, Armenians and Kurds, poisoned though some of them be with occidental ideas, should unite in common action for a constructive policy towards the regeneration of the country. Let the Moslem contingent wake up to this necessity and not cling, after repeated catastrophes, to their time-honoured ideals of Moslem privileges and superiority. The appointment of Inspectors-General, and the undertakings entered into at Constantinople, point to the reality of a desire to develop the economic potentialities of the country. It is earnestly to be hoped that peace and security will soon be established, and railways, to open up the country, will be constructed in the near future. Economic factors will then have their own way of levelling up inequalities, and of rooting out the truculence of Kurdish chiefs. Irresponsible chatter in London or Paris salons should give place to a rally at home for joint action towards the uplifting of the masses of the ignorant population, and towards a genuine attempt to save the country from the imminent dangers threatening it from within and without. Unless this is done in sober earnest, neither the "sense of honour" of the Kurd, nor the "diplomatic mind" of the Turk will prevent the inevitable crash, in which the real losers will be the Turks and the Kurds.

I am, Sir, etc.,

AEQUITAS.

"From London to Armenia,"

By ARAM RAFFI.

(Continued from p. 364.)

VII.

THE GATE OF VAN.

Khoshab—An American's Hospitality—Haiotz tzor—Its Legends and its present condition—The Camera in Turkey—Peril of an Armenian Interpreter—Turkish Coffee and Peace Delegates—Turks and Human Portraiture.

Khoshab is a district of Van. The country is partly mountainous and partly flat, but for the most part mountainous. The mountains extend in a long range. Many streams descend from them and form a large river, called the *Khoshab*, from which the name of the district is taken. This river pursues a winding course through the valleys, watering the country as it goes. The soil in these parts is rich and fertile, but it is not well cultivated. *Khoshab* was formerly peopled exclusively by Armenians but, since the fatal year 1896, the Armenian inhabitants have become very few in number and the Kurds are in the majority. Only in eleven of the villages are there any Armenians. In the centre of *Khoshab* is the old Armenian fortified city, in the middle of which is the citadel, built on a lofty ridge by ancient Armenian kings, and in later times called *Khoshab*. Till 1850, this fortress was the stronghold of Kurdish begs. One of the writers of that time says that in the citadel of *Khoshab* there were then 1,500 houses, of which 1,000 belonged to Armenians. There is now not a single Armenian house there, the place being occupied by Kurds, for *Khoshab* has been the scene of long struggles and fierce persecution, in consequence of which nearly the whole Armenian population has disappeared.

Only one of the eight shops is kept by an Armenian, the others are in the hands of Jews, Turks, a Greek and a Persian, not one is kept by a Kurd. The one Armenian inhabitant of the place is a sort of universal provider. In his shop are found wearing apparel of all kinds, as well as groceries, the articles usually sold in oil-shops, and cheap German and American jewellery. He told us that he had been living there for 25 years. Even in this forlorn spot, he had heard of our coming from Armenian newspapers. It puzzled me how an Armenian could live here alone in the midst of Kurds. In answer to my question on the subject, he replied, "Oh! the Kurds find me useful and patronise me." The citadel is of enormous size and of very imposing appearance. The gates are of carved stone and evidently belong to various periods, for each is of a different design. The varieties of architecture prove that the citadel has been often rebuilt and enlarged by people of different nationalities, but the fundamental portion is Armenian. The Arabs have also left traces of themselves in inscriptions.

Entering the gate, one has to pass through a long dark corridor ; on one side there are the remains of an Armenian court chapel and a long row of chambers. There are in different parts subterranean passages and dungeons. In one part there is a very deep basin-like space, which was used by the later Mohammedan conquerors for the custody of prisoners. Part of an ancient rope is still hanging by which captives were lowered. From above, pieces of bread were thrown down once a day, unless it were intended that the prisoners should die of starvation ; and once a week a jar of water was lowered. After surveying the citadel and the remains of the ancient vaults in company with one of my travelling companions, I descended with him from the heights, and crossing the unique stone bridge, a product of ancient and beautiful architecture, proceeded to our halting place. To our great surprise, our other companion was talking to someone in English, and we soon perceived a camping tent which had just been pitched. We learnt that our new acquaintance was an American who was travelling in these parts for the purpose of hunting, and was camping there for the night. This was a most memorable meeting for us, as for the first time during our four days' journey we partook of a Lord Mayor's banquet, thanks to our American friend, who was well supplied with all necessaries and luxuries. His party consisted of ten servants, one of whom was cook, while the others busied themselves in various ways in ministering to his comfort. These servants formed a collection of representatives of various nations ; there were Tartars, Circassians, Georgians, and Kurds among them, but none of them understood their master's language. However, the American seemed to get on very well with them, he used to address them in English, and the continual hearing of the language made them understand more or less of his meaning. He had travelled a great deal in these parts, and had come the previous year for the same purpose. We asked him if he were satisfied with last year's bag. He replied : "No, because I came too late." When we asked about his fortunes during the present expedition, he again complained, saying that he had come too soon. He was not a man devoid of intelligence, judging from the fact that he was travelling without a knowledge of the language of the country and without an interpreter ; and he must have had the power of observation ; but some of his assertions with regard to the country were rather surprising. He said of Erzeroum that it contained only one tree, then glancing at the "Guide" which lay on the table, I realised how out-of-date was David Murray to speak only of one tree, for in 1896 Shakir Pasha had a garden made in which devout Mussulmans planted trees to the number of the Christians who had been massacred in that year, as a lasting memorial of that bloody deed. He said also that there were now only one or two Kurdish aghas. He asserted also that the outrages existed only in the minds of diplomats, whose only care was to open a way for their own career, and that the story of insecurity was a fabrication of the Turkish police in order to supply Zaptiehs with travellers from whom they could extract money, while they followed

their movements. "The whole country," he said, "is not worth a dime, as it is a heap of stones without any cultivation, and it is under snow for eight months of the year." Furthermore, what was the most important thing for him, he did not think it well supplied with game. Speaking of the snow, one of our party who had been in Canada, said : "What about Canada ?" The winter in Canada is of the same duration as in Armenia.

The excellent dinner he gave us restrains me from betraying the hospitality of this gentleman by criticism of his views. He had learnt as much about Armenia as was possible, considering the circumstances under which he travelled, but, if he had gone a little further on, to the places in Armenia cultivated by Armenians, such as Varak, and if he had carefully studied the condition of the people and the Armenian educational establishments and had noticed the difference between Armenians and Kurds, no doubt he would have thought otherwise. As it is, we shall always remember the American gentleman not so much for his opinions as for his hospitality and kindness towards us.

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Next to Khoshab comes *Haiotz tзор*, i.e., "the Armenian valley," which is really a series of valleys of various character. Through the whole day we pass between parallel mountains, which gradually grow further apart from one another, while the narrow valleys gradually become a spacious field. The scenery is by no means monotonous, for the mountains, like the valleys, afford an interesting variety of aspect and character. From the mountains flow several streams, whose waters are cool and pure. This is the gate of Van. *Haiotz tзор* is rich in historical associations, nay, it is even said to have been the home of Haik, the eponymous hero of Armenia (called by his own people *Hayastan*). Haik himself was one of the gods, he fought with Nimrod, vanquished and slew him, then took his body over that mountain, yonder, which is still called "Nimrod," nailing it there to serve as an example of the end of a boaster, and afterwards burning it.

We pass a number of petrified camels as legendary history calls them. These rocks according to tradition were the camels that were carrying ammunition and provisions for Nimrod's soldiers and were turned into stone by the divine hero, Haik. Almost every stone here has a tradition attached to it, which Armenian legends have woven round the scenery and natural objects. As one's horse goes on, ancient times present themselves before one's eyes. Here is the mountain *Grgour* and yonder the mountain *Sipan*, the youngest of Armenian mountains and a model of mountain modesty, for legend tells us that, when the Ark was floating on the waters it stuck first on Mount Grgour and afterwards went on to Mount Sipan, asking him to let it rest on its summit ; whereupon Sipan modestly replied, pointing to Ararat : "Go to my brother ; he is higher than I." It is not from legends only that we learn the history of this region, it also possesses many memorials of its past, for instance, one can still see the remains of an old fort which is called the "Fortress of Haik."

In ancient times, this region was the most flourishing in these parts and the one whose population was most purely Armenian. Before the massacres of 1896 there was scarcely a single Kurdish village here, but, after the emigration of the Armenians in consequence of these massacres, the dwellings forsaken by them were occupied by Kurds. There are two epochs in the Turkish occupation of Armenia : (1) the year 1473, when the Turks first occupied the country, (2) the year 1896 when the massacre took place, the most momentous event in the whole history of Turkish rule over Armenia. This event is memorable, not only on account of the atrocities committed and the terrible loss of life, but also on account of the diminution made in the population of Armenia. Massacres were not unknown in Armenian history before 1896, and the population may certainly have been lessened by them, but in these earlier massacres the population was not annihilated, nor the homes of the people wiped out of existence, for the inhabitants preferred to remain on their native soil, even when they had to remake their dwellings. The survivors of these massacres rebuilt the houses and many a village that had been a heap of ruins was, in five or six years, restored to its former state or even replaced by a better one.

It has been a wonder to travellers re-visiting Armenia to see how this transformation has been effected. It was so in ancient times, and it is so still. Egyptian khalifs, Arabs and Persian conquerors knew this very well, and therefore allowed "a close time" to the people whom they regarded as their game, so that they might recover themselves and be a prey worth having. The recuperative power of the Armenians has been marvellous, their energy untiring, and this has enabled them to survive. But the year 1896 was the date of a great emigration. Many did not wait to rebuild their homes, but sought safety elsewhere. When you travel in this region and inquire as to the number of the inhabitants, the almost invariable answer is this : "There are now only—so many—but, before the massacres there were more." Sometimes you will be told, "These villages were once entirely inhabited by Armenians, but now they are occupied by Kurds." This is one of the most striking facts presented to the traveller, and no doubt emigration is a curse to Armenia and a far greater menace to its existence than the massacres. But, notwithstanding this, the majority of the people still remain in the country, and as their condition is bettered, things will improve, and doubtless emigration will cease. Besides misgovernment and the constant attacks and persecutions of the Kurds, which are the chief causes of emigration, there are other reasons. Perhaps the principal of these is the seizure of the land by the Kurds, which has brought this people in closer contact with the Armenians. The Kurd is becoming a landlord. How can the Armenian, the former landlord, be content to be his tenant? Unless a right solution of this problem is arrived at, there will be no settlement of the Armenian Question. Taxes are becoming heavier, and there is no improvement in the economic conditions. There is another critical

question. When the Constitution was established, the Armenians claimed to be included in censeration as well as Mahomedans, and performed their duty as citizens by fighting side by side with the Turks in the late war. According to the evidence of the Turkish commanders, they distinguished themselves by their bravery, but stories told by the Armenian soldiers are heart rending. The barracks where the Christian and the Mahomedan soldiers are housed together are in a deplorable condition. This mixture of Christians and Mahomedans is one of the chief drawbacks of the system, as there are important differences between them, not only in religion but in usage and habits, for the latter are moulded and influenced by the former. Last winter when there was an epidemic in the barracks of Van, about 2,500 soldiers died, of these 100 were Armenians. The doctors assert that such were the sanitary conditions that the disease was propagated by vermin passing from the infected to the healthy. There was complete absence of soap, the soldiers ate and slept in the same apartment, there were no forks or spoons, food was taken out of a common dish by means of the fingers. We visited several military camps, and I remember the pathetic sight of an Armenian soldier carried by his Armenian comrades out of the burning sun into the shed, where he was placed so that he could lean against the wall. Then one of the comrades approached me, asking for relief, as he was suffering from fever. One of us who had worked with the relief in Macedonia, and was experienced in first aid, had his medicine chest with him and was about to give the man some pills, but we were prevented from giving him help by the commanding officer, who said : "Our army doctor is attending the sick soldiers," although we heard afterwards that there was no such official in the place.

There are about thirty-one Armenian villages in Haiotz tзор. In a few of these there are one or two Kurds. The villagers are good agriculturists, and the soil is very rich here.

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In the desolate parts inhabited by Kurds, the traveller's chief amusement is to take photographs.

To a modern traveller a camera is almost indispensable, but in certain cases it is apt to get one into trouble. If you are travelling in Europe you may be suspected of being a spy taking photographs of fortifications, but when travelling in the East, one finds a great prejudice against the camera, exclusively among some Mahomedan races.

A Kurdish man likes to face a camera and displays interest in its operation, asking you to give him a copy there and then ; but women and children are rather timid about being photographed. Many run away and others hide their faces. The interest of the Kurds in photographs contrasts strongly with the hostile attitude of the Turks, for, as a rule, Kurds are not extreme fanatics, and, for Mahomedans, are free in manners, customs and beliefs.

A certain English Officer, before visiting Turkey, had a great admiration for the Turks. He has now just returned from Constantinople, and this is what he has told me. While admiring the mosques in that city, he was about to take a photograph of one of them. Suddenly there appeared several Turkish children, who ranged themselves along the walls of the mosque, asking to be photographed. The officer, through his interpreter, told them to go away and play farther off. Next, a mudir came on the scene and ordered the officer to go to the Turkish police court because he had photographed Mussulman children. The officer explained that he had as yet taken no photographs, and if he had, he did not know there was any harm in doing so. But this defence was of no avail, and he was carried off to the court and charged. But, on his explaining that he was an Englishman and moreover an officer in the English army, the chief police officer immediately discharged him, saying : " You have committed a very serious offence in photographing Mussulman children, but, as you are an Englishman, we let you off. You must admit that if we had done in your country what you have done in ours, you would have treated us as we have treated you." The Englishman, after thanking the Turk for releasing him, courteously invited him to visit England and photograph as many children as he liked, assuring him that no one would interfere with him. Our mudir was almost incredulous, and, stroking his beard, asked : " And may I photograph women, too, without getting into trouble ? " " Certainly," replied the officer, in a decided tone, whereupon the mudir clapped his hands, saying : " Then, it's a bargain, I will come." He next ordered coffee to be brought and held a serious consultation with the Englishman about buying a camera and coming to England. It is possible that, while these lines are being printed, the mudir may be in London, trying to photograph English ladies. These latter should be prepared to assume the best pose they can.

While the English officer was sipping Turkish coffee and smoking Turkish cigarettes, his admiration of Turkey, which had been somewhat damped by his recent experience, speedily revived. When he was courteously taking leave of the mudir, the latter said that the interpreter must remain. I may explain that the interpreter was a young Armenian aged about 20, who had been living in America during the last six months, but was obliged to leave that country because he was seized with consumption. " Why should the interpreter remain ? " exclaimed the Englishman in great astonishment. " You are an Englishman," replied the Turk, " we can do nothing to you ; but he is an Ottoman subject, and we can do with him what we like." " But what has he done ? " asked the officer. " Was he not with you, trying to help you in taking the photographs ? " asked the mudir. " In the first place, no photographs were taken," answered the Englishman, " as you may see by these blank plates, and if it be a crime to take photographs, it is I who ought to be punished. This man has nothing to do with it ; he is merely acting as interpreter." But these words

were of no avail, and the Armenian was taken to prison, in spite of the Englishman's protestations. The latter, however, refused to go away unless the interpreter was liberated, so the mudir went inside and left him alone, perhaps thinking that he would get tired of waiting and take his departure. But full three hours elapsed, it grew dark, and the Englishman still remained, a self-constituted prisoner, refusing to accept a favour because of his nationality, determined that another man should not be punished for what he had done, and ready to be tried and pay the penalty if he had committed any offence. This was too much for the Turk, he realised it might bring trouble, so he set the interpreter free.

He has twice met with such difficulties in connection with his camera, while travelling in Turkey. To avoid such occurrences, he makes it a rule now to pay a friendly visit to the mudir of any place to which he goes and say : " I am an Englishman, I have a camera, but I have no intention of doing harm," and, what is more, he does not take any interpreter of Armenian nationality, fearing the latter may get into trouble, but makes shift with his own slight knowledge of Turkish. " The moral of this is," concluded the Turcophil officer, " that one can understand now how unbearable is the condition of the Christian subjects of the Porte."

And in this connection, the story of the English officer with the camera recalls another English officer. English officers as a rule are friendly to the Turks. I will not enlarge on the reasons for this, but I suppose it dates back to the Crimean War when to be Pro-Turk was the established English policy.

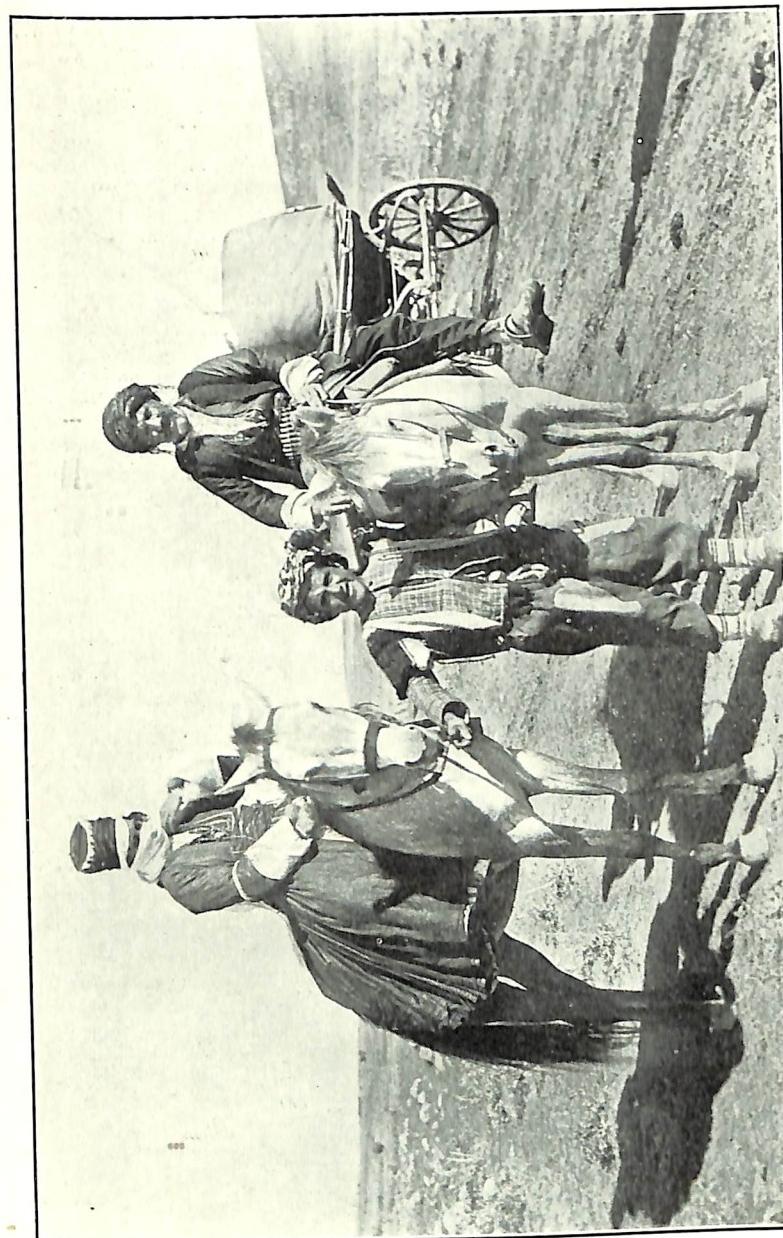
During the time that the Congress for settling the terms of peace between Turkey and the Balkan States was sitting in London, I was asked by an English officer to interpret in a conversation between himself and one of the Turkish delegates. We met at one of the West End Hotels. It appeared that the English officer had been to Constantinople several times and was a great admirer of the Turks. I went through the ordeal of interpreting the Turk's eulogies of the great historic friendship between England and Turkey. I do not recall a single word he said, I can only recollect that his expressions were grandiloquent and high-flown. I remember very well the reply of the English officer. He said that when an Englishman visited Constantinople, the first thing he did was to go to the Scutari Cemetery to visit the graves of the English who fell in the war waged on behalf of Turkey. At these words, the Turk took out his handkerchief and put it to his eyes, exclaiming, " Alas ! those were brave men." It was a pathetic scene, and yet I could not help feeling amused, seeing in the words a sarcastic reference to England's inaction during the late war. However, we all soon had our attention diverted to what was going on at a neighbouring table. We now became aware that at this table was seated no less a personage than X., accompanied by other delegates of the allies. It was an awkward position, but it was too late to change our place as dinner was at an end. At this juncture an Arab waiter appeared, saying rather roguishly to our neighbours, as he

presented a tray : "Turkish coffee." At the sound of the word "Turkish" nearly everyone at the table sprang to his feet, and for a moment I feared that the man's life was in danger or that we should even have a miniature war. But instead of human blood, the coffee was spilt, as the tray was overturned by his startled bearer, and we heard X. say, as he motioned him off : "Take away that stuff."

But passing from the camera to likenesses, it is important to notice that of all Mahomedan races, the Turks are most averse to the portraying of the human form, though of course this aversion has lessened in recent years, especially since the establishment of the Constitution, and pictures of the Sultan, his generals and well-known Young Turks are now common in Turkey. During the Russo-Turkish War, if portraits of the generals were circulated, the practice was always forbidden. This may, however, have been due to jealousy, to the fear that some particular general might be specially in favour with the people. In official and public buildings there is no portrait of the Sultan or any other great personage. Instead of this there is the "*Toura*," which is the Turkish emblem, and which is hung in all government establishments and public places as representing the Sultan. Each Sultan has his own *Toura*. Though all the *Touras* look alike, at a first glance, closer inspection shows a slight difference among them. Each *Toura* is the name of a particular Sultan written in Arabic flourishes. When a new Sultan comes to the throne, the services of a designer are called in to draw the new *Toura*. These *Touras* are on the coins, and until a few months ago were on the postage stamps. No Turkish coin or stamp has ever appeared as yet with a human head on it. One of the ancient Viziers lost his life because in his house were found, hidden in a secret place, five portraits of himself and four of other officials, which it was said he used as charms, having learnt magic from a Moor. The pictures and all his other belongings were burnt. A Turkish contemporary chronicler, in relating this event, says that believers should avoid all representations of the human form, whether pictures or statues as they are encouragements to idolatry and profanation of God's chief workmanship. He says, further, that all pictures and statues will arise in bodily form at the Final Resurrection, and will demand that their makers shall provide them with souls.

The new Postmaster of Turkey, who is an Armenian, has made a revolution in postage stamps. On the stamps issued by him no *Toura* appears, but the stamps are decorated with pictures of buildings of historical value, which impart great beauty to them, making them real works of art. This change has been welcomed by all philatelists. Only a few months ago, some of the fanatical Turkish papers raised a hue and cry saying that Armenian words appeared on these stamps. The form of the stamps was designed by an English firm, and under the words "postage stamp" some decorative lines were drawn, and this is what was called by those papers Armenian lettering. Of course, the idea was ridiculed by the sane Turkish papers and by the authorities and by the Young Turks in general.

(To be continued.)



Kurdish Agha and his Wife.

“Pour Encourager les Autres.”

A WORD FOR ARMENIAN INSTITUTIONS.

When the Armenian colony of London set to work last year to resuscitate an Association which had for fifteen years remained in a comatose condition, with a vitality of a flickering and spasmodic nature, the feeling uppermost in the minds of the majority was, perhaps, that a few busybodies, who had nothing else to do, were trying once more to whip a dead horse into life. They had an innate feeling that these efforts, like other antecedent efforts, would fail in bringing into united and harmonious action the interests of Armenians from so many different corners of the world, from Turkey, Armenia, the Caucasus, India, Persia and Java—separate cliques and parties scarcely acquainted with each other, and with ideas that were poles asunder. Some again felt that the promise of social gatherings periodically held, even if the life of the Association were cut short, would compensate them for their small outlay in subscriptions. It was left to a few only to realise the higher and national aims which such an Association might be made to subserve, and to work up for all it was worth that subtle attribute of patriotism which is ingrained in all human beings, however widely their individual units may be dispersed. It is due to the loyalty and united action of the members in supporting whole-heartedly these few that the Association is now, after little more than a year, beginning to feel the satisfaction that its foundations show signs at last of having been built on rock and not on shifting sand.

Those who are acquainted with the work of the Association during the last fifteen months must recognise the wide field over which its operations have extended. Its periodical social gatherings have succeeded in an eminent degree in bringing together not only Armenians of all parties, but also friends of other nationalities; and though these gatherings have been extremely helpful in fostering the feeling of good fellowship, they have had a higher aim—a national aim in uniting Armenians to common action for their own interests, and also in dispelling the ignorance of the mass of other nationalities as to their character and capabilities.

With the liberality, beyond all praise, of local members, the Association has succeeded, during its short existence, in founding three elementary schools for orphans in Armenia; it has taken an active part in keeping abreast of the political situation, and in acting when necessary through its selected representatives; and it has established an organ of its own, “Ararat.” This periodical has emerged through its most critical period of childhood, and with the present number, which is the twelfth in monthly succession, it completes its first volume. That it is an organ which is holding its own in its special sphere, we have abundant testimony, and subscribers are steadily increasing in number.

One great aim of the Association, since its re-birth last year, has been to secure a permanent habitation in London—a somewhat ambitious aim, but it is one which we feel sure will be attained in the not very distant future. London is the centre of the British Empire, and it is absolutely necessary for our national needs that a representative Armenian Association should have its headquarters there. To this end the Association is throwing its doors wide open to Armenians throughout the world, and it is on the general support of Armenians thus scattered that this ambitious scheme can come to fruition. It is gratifying to feel that a beginning has already been made. From the small colony of Singapore, seven names were recently received of those wishing to be enrolled as Life Members. As we go to press, a list of twenty-six names have been received for a similar purpose from the Dutch colony of Java. The majority of these have no personal interests to serve, and some, perhaps, would visit London at long intervals. This is patriotism indeed, and a display of national spirit which is worthy of emulation, not only by those nearer home, but also by Armenians in India, Burma and elsewhere, who are blessed with this world's goods, and who would be certain that their financial assistance would go to the building up of a national centre in the world's greatest city, and to the keeping before the public gaze the needs of their nation, which has hitherto suffered intensely from being too much in obscurity. Apart from the enlisting of Life Members, substantial aid towards this permanent habitation has been promised by a few residents of Java to the extent of over £350.

In thus bringing the subject forward in the hope that it will come to the notice of others who are even in a better position to assist, we cannot do better than quote from the letter of Mr. N. P. Hacobian, of Sourabaya, Java, who has done such excellent service for our cause by his propaganda in that Dutch island :—

" It gives me much pleasure to be able to inform you that 26 of our compatriots from amongst friends and acquaintances here have willingly joined your Association as Life Members. Enclosed is a list of their names and addresses which kindly inscribe in your roll of members. Mr. A. P. Hacobian will hand in a cheque for £30 guineas in settlement of the entrance fees due. Some well-wishers have promised various donations, at present exceeding £350, for the purpose of your acquiring permanent premises for the Association. We, however, intend to continue our efforts in that direction till the end of the current year, when I hope to be in London, and to have by then largely augmented the above-mentioned amount.

" We earnestly hope that this message of encouragement and support, in this tangible form, from a small community like ours on this side, may serve to stimulate imitation on the part of Armenians in Calcutta, Rangoon, and other English-speaking centres.

" We all on this side desire to congratulate the Association in particular and the Nation in general on the comparatively successful termination of Poghos Pasha Nubar's mission in Europe, the principal aims of which were of course identical with those of your Association. Both His Holiness the Catholicos and Poghos Pasha have deserved well of the Nation. They have put us all under a heavy obligation. Our grateful acknowledgments to them."

* * * * *

While on the subject of aiding national institutions, it would be well to bring to notice the wave of practical patriotism which has begun to make itself felt among all conditions of Armenians, both men and women. The revival of European interest in their country, the tardy scheme of reforms which has at last been wrested from the Turks, have combined to arouse enthusiasm among the nation scattered throughout the world, and they are giving effect at last to their pent-up feelings by bestowing, both by gifts and legacies, according to their means, sums which are eloquent testimonies of their deep concern in the regeneration of their beloved country, and in the uplifting of their less fortunate brethren from a morass of grinding persecution in which they have been steeped for five centuries. Women of modest means have left, perhaps, a small sum of £250 for the express purpose of supporting the village school, or for investment as an endowment; while more wealthy patrons have set aside substantial sums for specific national projects.

We subjoin a few only of such munificent gifts, and to all such donors, whether of small or large sums, the deep gratitude of the nation is due :—

(i) Avedis Ghoukassian, of Shusha in the Caucasus, has bequeathed half a million roubles (£50,000) as an endowment for establishing an Armenian University in Turkish Armenia on a site to be decided on by the Catholicos of Etchmiadzin and the Patriarch of Constantinople, who have been appointed trustees by the testator. The life interest was left to his only daughter, but as she died at the age of 18, the entire sum has passed to the trustees.

(ii) M. Telfeyan, originally of Diarbekir, who established himself in the United States after the Armenian massacres, has left £20,000 for various educational institutions and hospitals, which are to be managed by a combination of American missionaries and national bodies.

(iii) Mateos Kherian, originally of Eghine (vilayet of Kharput), now established in Egypt, has presented in his lifetime the sum of £10,000 for the building of an Agricultural College in Cilicia. He has provided a further sum of £10,000 as an endowment fund for the efficient upkeep of the College.

(iv) The Church Trustees of the Armenian community of St. Petersburg have provided sums sufficient to establish agricultural schools at Van, Mush and Bitlis.

The object of our task is "Pour encourager les autres"—and may others rise to the occasion, under the full consciousness that the occasion is exceptional in our national life. There is an awakening throughout Armenia, and we must brace up the enthusiasm to the best of our power.

Local Jottings.

Under this heading we propose to publish news and happenings of a local character, which would be of interest to Armenians. Our periodical now penetrates to all parts of the world, and we would impress on our readers to bear in mind that a corner of "Ararat" is open to them for the publication of their doings, whether in Turkey, Armenia, Asia Minor, India, Persia, Java, or the United States. What is of interest to them is equally of interest to their distant compatriots, and it is thus, by a knowledge of each other's doings, that the solidarity of national life can be maintained. We shall be glad, therefore, to receive notices of local occurrences, which would be given every consideration with a view to their being incorporated in our pages. Articles may be signed or not; but in the latter case, where publication of the correspondent's name is not desired, it should however be given separately as a guarantee of good faith, and solely for the information of the Editor.

We are pleased to make a beginning this month with the following from a Constantinople correspondent:—

Mr. Kevork Mesrob, educationalist, journalist and author, gave an interesting lecture on Armenian Architecture to a crowded audience in the Hall of the Friends' Mission, Constantinople. The lecturer divided his subject into four periods, and showed interesting lantern views of buildings dating from early Christian days to the present century. In the last picture I recognised the beautiful Armenian church erected at Paris by the generosity of the late Mr. Mantacheff. The lantern was kindly lent by the Rev. Dr. Macallum, of the American Mission.

Mr. Kevork Mesrob was born in Bardezag, near Nicomedia, in 1881, and received his early education in a National and an American High School. Later he graduated from the Jerusalem Armenian Monastery School, and studied Theology and History in Armash. Since 1909 he has taught in the Armenian schools at Rodosto, Adabazar, and Constantinople.

His literary works include "The Early Inhabitants of Armenia," "The Entrance of Christianity into Armenia before the Fourth Century," "A Critical History of the Armenian Church" (2 vols.), "A Critical History of the Armenians" (2 vols.) ; and, in addition, he has published various text-books and pamphlets, and contributed to numerous Armenian papers and magazines.

Mr. Kevork Mesrob is an enthusiastic student of Armenian Art and History, and he is preparing for an extended journey of research in Asia Minor and Eastern Armenia.

ANNIE C. MARSHALL.

Constantinople, June 6th, 1914.

Conversazione
OF THE
Armenian United Association of London,
Hall, in the Elvissie Hall, Queen's Road, W., on Sunday,

PROGRAMME
President's Address.

SUITE (FOR VIOLIN AND PIANO)—

(a) Humoreske . .

(a) *Hansel'ske*
 (b) *Cradle Song*
 (c) *Polish Danse* } *Tor Aulin*

MR. AND MRS. SHELTON

SONG " Pastorale " *Bizet*
MISS G. DI LORENZO.

PIANOFORTE SOLO . . . Scherzo No. 4 *Chopin*
 MISS ADELA HAMATON.

ADDRESS "Unity"
PROFESSOR A. W. BICKERSTON.

SONG " Lontananza " Denza
MUSICA DI LORENZO

PIANOFORTE SOLOS .. (a) Gondoliera } Liszt
 (b) Tarantella }
 MISS ADELA HAMATON.

VOCAL DUET "Dame de Pique" ..
THE MISSES DI LORENZO.

Bluthner Grand Pianoforte.

Perfect May weather, a delightful programme, and an audience bent on deriving the utmost pleasure from what was provided, combined to produce a most enjoyable afternoon, the pleasure of which was, as usual, enhanced by the friendly and informal mixing of members and guests during the hour devoted to tea and conversation. It must be with feelings of elation that those entrusted with the organising of these gatherings contemplate the hall filled to overflowing, cheerful greetings, happy faces and animated conversation, without a trace of formality or reserve—the full attainment of the object of their efforts.

The music was again of a high order, and was listened to with rapt attention followed by enthusiasm. Mr. and Mrs. Shelton opened the programme with a suite for violin and piano, both doing full justice to their parts and receiving the just applause of the audience. The Misses di Lorenzo, both singly and in their duet, gave exquisite effect to their songs, their rich voices blending most harmoniously in the duet; and they very kindly satisfied the repeated calls with encore pieces. Miss Adela Hamaton's reputation as a brilliant *pianiste* of the Royal Academy of Music was well maintained by her performance, which displayed her keen musical perception and faultless *technique*, and called forth well-deserved and enthusiastic applause.

The musical programme was conveniently divided into two parts by the eloquent address of Professor Bickerton on UNITY. This talented gentleman is gifted with high scientific attainments and has been sent to Europe by the New Zealand Government to make known his new astronomical theory. In his particular sphere of Physics and Astronomy, his lucid lectures and explanations stand high in the estimation of scientific bodies; a series of such lectures having been delivered by him at the Royal Institution of London before enthusiastic audiences. He is also an author, his latest contribution being "The Birth of Worlds and Systems," which takes its place in the series known as Harper's "Library of Living Thought." His clear thinking, and his power of bringing home to his hearers in simple language the basic principles of life, bound up as they are with cosmic phenomena, gave a supreme interest to his address. He is an optimist of a high order, and optimism is the true breath of life. We give below an abstract of Professor Bickerton's interesting address.

The PRESIDENT opened the proceedings as follows:—

It is just five weeks since we had our gathering here, and in that time nothing of any very special importance has happened. I felt that as you are going to hear an address a little later from one who is much more competent to speak than I am, it were better, perhaps, that we should dispense with what is called the President's opening address. On the principle that happy is the country that has no history, I felt that our happiness this afternoon in prospect of the excellent programme that is in store for you, should not be marred by

the recounting of any happenings affecting our Association, whether of a domestic or national character. Still there are a few, I believe, who would not be absolutely happy unless the President's opening address was given. We are all of us innately conservative, and I should be sorry to disappoint them by departing from the usual and stereotyped method of beginning our proceedings.

With regard to affairs of the Association, or domestic affairs, if I may call them so, I might imitate that renowned traveller who allotted a whole chapter to the customs of some unknown race he had discovered. That chapter, headed "Customs"—we will call it Chapter XXII—contained the two words, "Customs none." So with our affairs during the last five weeks. There has been nothing of stirring interest, though we have continued to be a happy family. But if I am bound to say something about ourselves, I will only appeal to those few laggards of our community whose business affairs have not permitted them the time to join our ranks and to subscribe to our journal, "Ararat." To these I would repeat the appeal I made from here four months ago—hurry up, and send in your names. I hope Professor Bickerton, in his address on Unity a little later, will give them a jog—not that I think they are wanting in the spirit of unity, but the engrossing calls of business are apt to create an aloofness from national affairs which might be easily mistaken for it.

And now for national affairs. These are progressing, but we would like them to progress a bit faster. We have heard something recently of the good-will of Turkey—well, she has approved of the selection of two excellent administrators, one a Dutchman and the other a Norwegian, for the Armenian provinces. These gentlemen have been in Constantinople for more than three weeks, and they have won golden opinions from all. We have been told all manner of details about them, even that they are not partial to tobacco; but that detail I myself do not believe—their aversion is probably to genuine Turkish cigarettes. However, that is not what we are anxious to know. What we do want to know is whether they are satisfied with the preliminaries arranged by the Turkish Government, which will enable them to start for their sphere of operations, and to set to work to get the Armenian provinces into decent order. We are ready for once to believe in Turkish good-will, but we would also like to see the Turks cured of their procrastinating habits. Perhaps at our next meeting I shall be in a position to tell you of progress. Let us hope so.

That these Inspectors-General are in earnest about their responsibilities is clear, for one of them, the Dutch gentleman, is even taking his wife and daughter with him to these lawless regions, an evidence of certainty in his own consciousness that they will no longer be lawless; and we feel sure that Madame Westenenk, by the side of her husband, will do her share towards raising the condition of the women and the children, and thus earning the gratitude of all Armenians.

Another gratifying feature in the outlook is that the Turks have been taking severe measures against the ringleaders of the raid organised by Kurdish chiefs against Bitlis. The raid was not really against the Armenians, and no Armenians lost their lives; though another of their churches was demolished in the artillery fire—the raid was levelled against the Turks for daring to agree to a reform scheme to benefit Armenians, whereby the Kurdish chiefs would be deprived of their feudal privileges. It is something gained, therefore, that by the falling out of the two main obstacles to peace, the oppressed of old is to come by his own—a practical object-lesson derived from that ancient proverb which I need not repeat. However, the Turk is beginning to see that his salvation lies in coming into line with civilized methods, and in that our future hopes lie. For fuller information on these political matters I would refer you to the next number of "Ararat," which will be in your hands in a day or two.

And now, ladies and gentlemen, though I began by suggesting that I should say nothing at all, I have already said a fair amount, and it is only right now that I should make way for the more interesting items of our programme.

Professor BICKERTON said he was very pleased they had done him honour in asking him to speak, as when with Armenians he felt at home. They possessed a characteristic he much admired, an unconquerable optimism. In this they undoubtedly differed from other Eastern nations whose educated classes had a vein of sadness. They approached the Westerns also in the absence of passive fatalism. They saw as clearly as a Hindu how much a man was the result of his birth and environment, but they saw also that the determinant spirit of individuality was as much a part of the cosmic process as a sunbeam or an earthquake. By this true reading of determinism they rose superior to defeat.

He was to speak on Unity—a lady in the room had said that what was wanted was an international spirit of unity as well as national. In that he heartily agreed. We did not want a patriotism of hate and depreciation. We wanted a personal, a family, a national spirit of unity, a desire to be in the van in the promotion of the progress of the world in peace and prosperity. That was the true unity. He had often wondered why the ancient and intellectual nations with artistic and literary histories reaching back to distant ages, such as the Armenians, the Irish and the Poles, should be shattered by brutal tyranny, and in their own lands be a decreasing people. But were they as a world power decreasing? No, they were a mighty leaven spread through the nations. That seemed to be the purpose of the cosmic ruler. Leaven was less useful in the lump than when spread through material. So the salt of the earth, whether it be individual pioneers or pioneering nations, seemed to be the footballs of fate; sent by

mighty kicks hither and thither towards the goal of human well being. But although spread as they were, a united purpose animated them. Both Armenia and Poland had time after time acted as a buffer and stemmed the tide of the hordes of Eastern savagery in their advance to the west, and had in this great work developed an immortal national spirit.

He had often heard from that platform the spirit of sympathetic solidarity eloquently taught; the spirit of the religion of unity they professed and practiced. The very name this teaching was called by was the Gospel, that is, the doctrine of joy. It was a religion that was not ethnic, nor one of conquest, but one of leaven; one to sow the seeds by the wayside; to go to the outplaces and byways and call in the outcast and stranger, and well the early disciples understood the message. As soon as the Master had passed, they had the feast of Pentecost, after which no man lacked anything because no one owned. That was the spirit of that mighty religion, that was the seed of the spirit, now growing midst the thorns of refined selfishness and competitive greed. What was wanted was some knowledge of basic principles—we wanted not merely a great ideal but also a true ideal. We wanted a scientific unity—we needed science in all things. True science was the knowledge of the laws of God. This knowledge advanced slowly but surely, only sometimes we got hold of half truths. It was generally the greatest man saw the first glimmering of a new truth, and often saw it imperfectly. Sometimes an half truth was more dangerous than blind ignorance, and it was so with two half truths that were prevalent a few years ago. One was the half truth that man was the product of the persistence of the fighting individual, instead of that of the united group. The other half truth was that discovered by Lord Kelvin and called dissipation of energy, a great truth but of limited application. When it was thought to be universal, it logically led to the dismal doctrine of eternal death. Over a third of a century ago I saw it was only a half truth, and the finding the physical possibility of eternal life on strictly irrefutable scientific grounds, impelled me to wide study until I saw that the scheme of creation was not merely infinite and immortal but flawless, and the optimistic effect this great discovery had on me has lasted. I have come from sunny New Zealand to make it known, as I feel permanent progress is only possible when founded on the rock of truth.

We can put up a tent on a sandy desert, but to build a permanent palace we must have a solid foundation. So to get a permanent unity we must know the sound basic principles on which it should be founded. Hence I want all to have cosmic conceptions of things embracing all the factors of success and all the dangers of disruption.

The true scientific principles must be founded on the doctrines of the supreme teacher of Nazareth. Living as we do under the rule of Mammon, the sermon on the mount is looked upon as a Utopian fantasy. I tell you, when fully and scientifically understood, the teachings of Christ are the only sound political economy, the only true sociology.

It is the basis of a true system of eugenics and consistent with the impulses of mankind, and the life of joy it will produce is the basic principle of Hygiene. In fact, the development of the divine in man was now seen to have been produced by a sympathetic solidarity instead of by the conflict of warring units; in a life of mutual aid instead of destructive war. When we understood this principle we should be able to read our title clearly and claim man's true inheritance, a birthright of joy.

Announcements.

THE ARMENIAN UNITED ASSOCIATION OF LONDON.

The next Conversazione will be held at the Elysée Hall, Queen's Road, Bayswater, W., on Sunday, July 12th next.

During August and September there will be no Social gatherings.

Literary Section.

Reviews and Notices.

"THE SIX VILAYETS."

"TRAVEL AND POLITICS IN ARMENIA." By Noel Buxton, M.P., and the Rev. Harold Buxton; with an Introduction by Viscount Bryce and a contribution on Armenian History and Culture by Aram Raffi; with Illustrations and Map. (Smith, Elder. 5s. net.)

For many years past there has existed an indefinable prejudice in the West against Armenians—but it is difficult to account exactly for its origin and persistence. Undoubtedly it is partly due to the friendship and sympathy felt for the Turk by so many Englishmen, a sentiment which is largely personal and is confessedly in many cases not based upon admiration for his qualities as a ruler or an administrator. Those who are attracted by certain traits in the character of the Osmanli as a rule can find few to admire in that of the Armenian, who, as the authors of this book point out, often has an unfortunate habit of cringing. This failing appears to cover a multitude of virtues, but it is a curious fact that to the greater number of Englishmen who have encountered him the average Armenian in Turkey is endowed with the unfortunate attributes of the celebrated Dr. Fell. It may be

that their mannerisms grate, or that they are too successful in commerce, or that they are supposed to be Heretics, or that their friends have appeared wearisome in the advocacy of their cause, or it may be that the Englishman in their case arrogates to himself an attribute of Providence and is only prepared to help those who help themselves and will not sympathise with any but a successful Armenian rebellion.

The authors of this book from personal experience and observation point out how unjust is this view, how undeserved this withholding of sympathy. The position of the Armenian in the "Six Vilayets" should be taken into account and allowances made for his subjection for years past to truculent Kurdish neighbours—caterans who appear to oppress Armenian and Turk alike, and to fulfil the function of leeches upon the Armenian portion of the Ottoman body politic. As described by the authors the Kurd has but one virtue, he is picturesque. He does not seem to possess the redeeming quality common to most mountain savages, that of being a first-class fighting man, and in his own country is an unmitigated nuisance, an anachronism, a bundle of pride and privilege who will do no work, pay no taxes, and serve in no regiment. Outside Kurdistan it has been shown that he can do useful work. With such neighbours as these, who prey upon the fruits of their labour, who are armed and regard no law, who murder, plunder, flog, and evict at will, it is surprising in the highest degree that the Armenian has continued to be industrious alike in agriculture and trade, and still retains so much of his past virility from the days when his race intermarried on terms of perfect equality with the proudest blood in Latin Christendom and enjoyed as high a reputation in war as it now has in commerce.

In displaying the claims which the modern Armenian can put forward for a wider sympathy and a better understanding in the West the authors remind their readers that it is only due to a calculated "policy of massacre," that in no one province do the Armenians form such an overwhelming majority of the population as did the Servians, the Bulgarians, or the Greeks in the days of their subjection to the Turk. The nation is geographically widely scattered, it is more numerous in Constantinople and Khodavendikiar than in what used to be the kingdom of Little Armenia; its bishoprics are to be found in Thrace, in Aidin, and in Palestine, as well as amid the mountains of the "Six Vilayets" or Russian Transcaucasia. But in spite of its dispersion, and in spite of the adhesion of some of its members to the Armeno-Mekhitarist Uniat Church of the Roman obedience or to the Armenian Orthodox Communion, the mass of the people adheres to the national Armenian Church founded by St. Gregory the Illuminator and adopted by the Armenian kingdom as its State religion long before the days of Constantine. If the Armenian takes pride in the early date at which his country officially became Christian, he can also boast an immemorial history and justly claims to have battled with Rome in her might, when the Balkan peoples who have preceded him in the recovery of

their liberty at most batten upon a dying Byzantium. And while at one time their national Churches were absorbed by the Greek, the Gregorian at least, even at the cost of being called Eutychian, preferred to remain national and declined to recognize the questionable merits and pre-eminence of the Phanar.

The authors, who visited both Turkish and Russian Armenia, were very greatly struck by the material prosperity of the race in the dominions of the Tsar—but they recall the fact that within a few years the nation and its Church were exposed to the most rigorous efforts of authority to Russify them, and that their present favour is due simply to the new system of a new Governor. Indeed, quite recently the prayer of the Turkish Armenian, bitter though his lot might be in Kurdistan, was that Russia might advance no farther into Armenia. Because Armenians for the moment enjoy official countenance in Tiflis or Eriwan it is no argument that ten years hence they will not be once more in the deplorable position of ten years ago; and it is not in Russia that any permanent revival of the ancient national independence can be looked for by Armenian patriots—but within the area known as the “Six Vilayets”—where efforts are now at last about to be made to restrain the deplorable lawlessness of the Kurds and secure that internal peace so essential to agriculture and commerce.

There is very much of interest in this book—as well as in the introduction where Lord Bryce pleads for a better understanding of the subject among Englishmen, and in those chapters wherein Mr. Raffi details almost unheard of episodes of Armenian history. Many Churchmen will appreciate the Rev. Harold Buxton's account of the intensely patriotic Gregorian Church, and its popular, almost Presbyterian elective basis on the one hand and its remarkable sacrificial survivals on the other. Political observers will find their attention once more drawn to the difficulties of the new situation which is fast growing up beyond the Taurus, owing to the intrusion of new German interests along the Baghdad railway and the influence which this will have upon Russian and British policy on both sides of the Turco-Persian frontier. The authors deserve a word of praise for their most informative map of the “Six Vilayets” and the distribution of the Armenian race—the colony in Jerusalem has been omitted—but in a book of this type there should undoubtedly be an index.

“*The Times*,” Literary Supplement, June 11th, 1914.

GREGORY OF NAREK.

St. Gregory of Narek, who lived towards the end of the tenth and the beginning of the eleventh centuries, was a learned Armenian monk, who wrote a book of private prayers which is still in use. This collection, written in a florid and sublime style, is regarded as a potent talisman against all kinds of dangers.

Mr. William Edgar Enman, of Charlottetown, Canada, whose “Armenia—A Hymn” we published in our issue of November last, continues to evince an interest in the sacred hymnology and prayers of the Armenian Liturgy; and the following paraphrase of a prayer of the above St. Gregory of Narek is a contribution from his pen, which we gladly insert.

A PRAYER TO THE HOLY SPIRIT.

In Preparation for the Holy Communion.

PART I.

Great God of love, who pourest forth
Thy precious gifts on all;
Thou who didst all creation make,
Hear Thou Thy children's call.

O Spirit from the Father sent,
Thy blessing we entreat;
With open arms we come to Thee,
Before Thy mercy seat.

With fear and trembling we approach
The sacrificial board,
To offer this Oblation up
To our eternal Lord.

With God the Father, Thou art one
In energy and might,
The searcher of the wondrous things
So far removed from sight.

Through Thee has been revealed to us
That God is One in Three,
A three-fold Essence, Triune Love,
Throughout eternity.

By Thee the seers of old declared
Things that were then concealed;
In types of the Baptismal Birth,
Thy grace is now revealed.

In Thy creating power shall man
At the last day arise—
The first day of his heavenly life
Renewed in human guise.

The Father's sole-begotten Son
On earth Thy will obeyed,
Though very God of very God
Before the worlds were made.

The Son declared Thy boundless love,
That Thou art God indeed,
With the eternal Father One,
From whom Thou dost proceed.

To Him who for our sins was slain
And rose to make us free,
And to the Father evermore
We render praise through Thee.

PART II.

We now entreat with tears and sighs
Wrung from our inmost soul,
That Thou would'st purge our hearts and minds,
Renew and make us whole.

O glorious and creative Source,
Who cleansest from all sin,
Take up Thy presence in our hearts
And ever dwell within.

Grant that the bright light of Thy gifts
May never fade away;
The incense of a holy life
Do Thou in us portray.

Since one of the most Holy Three
Is here our Offering made,
Before Another's holy eyes
In mystic rite displayed:

Do Thou, O Holy Spirit come
And make us meet to be
Partakers of the heavenly Lamb
Whose Blood hath made us free.

O let Thy fire purge out each sin
And sanctify our reins,
E'en as the burning coal consumed
The prophet's sinful stains.

So may Thy mercy be revealed
To us, the erring sons
Of that most gracious Father, who
Still seeks His wandering ones.

Receive me, who am one of them,
Beneath Thy shelter blest,
That I, so void of heavenly grace,
May there find peace and rest.

In all may Thy pure Deity
Be known and glorified,
Who with the Father and the Son
Dost evermore abide.

Thine is the pity, Thine the power,
The might, the charity,
The glory that surpasses all
Is Thine eternally.

WILLIAM EDGAR ENMAN.

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